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DOUBTLESS God the Father and Creator of the Universe is more ancient than the sun or heavens, is greater than time, superior to all that abides and all that changes. Nameless he is, and far away out of our ken, but as we cannot grasp in thought his being, we borrow the help of words, and names, and animals, and figures of gold and ivory, of plants and streams, and mountain heights, and torrents. Yearning after him, yet helpless to attain to him, we attribute to him all that is most excellent among us. So do the lovers who are fain to contemplate the image of the persons they love; who fondly gaze at the lyre or dart which they have handled, or the chair on which they sat, or anything which helps to bring the dear one to their thoughts. Let us only have the thought of God. If the art of Phidias awakens this thought among the Greeks; if the worship of animals does the like for the Egyptians; if here a river and there the fire, does the same, it matters little. I do not blame variety. Only let us know God and love him; only let us keep his memory abiding in our hearts.

—FROM A HEATHEN ROMAN.
Name Unknown.

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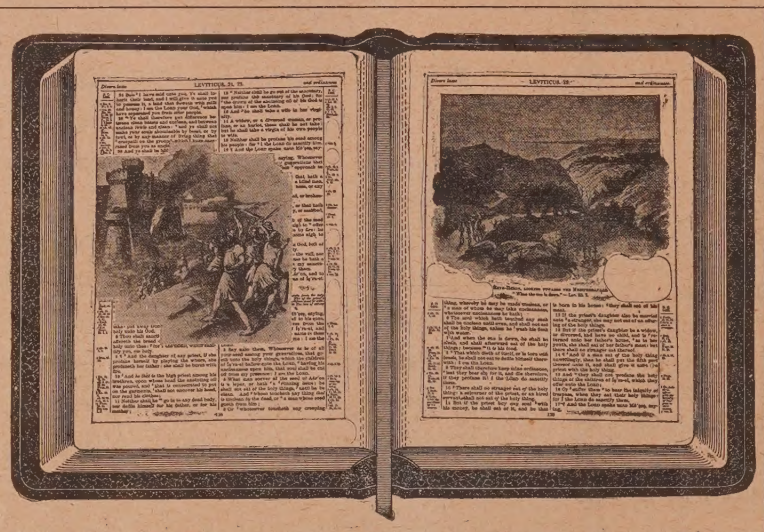

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US, 14. *They overtake the children of Israel*

may serve the E-gŷp'tians? For *it had been* better for us to serve the E-gŷp'tians, than that we should die in the wilderness.

13 ¶ And Mō'şes said unto the people, [q] Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: [2] for the E-gŷp'tians whom ye have seen to day, ye shall see them again no more for ever.

14 [r] The LORD shall fight for you, and ye

B. C. 1491.

q 2 Chr. 20. 15, 17 Is. 41. 10 13, 14.
2 Or, *for whereas ye have seen the Egyptians to day, &c.*
r ver. 25. Deut. 1. 30; 3. 22 20. 4.

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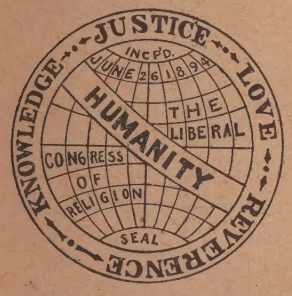
THE NEW UNITY

VOLUME V. THURSDAY, NOVEMBER 18, 1897. NUMBER 38



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.
—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

In all modern history, interference with science in the supposed interest of religion, no matter how conscientious such interference may have been, has resulted in the direst evils both to religion and to science, and invariably; and, on the other hand, all untrammelled scientific investigation, no matter how dangerous to religion some of its stages may have seemed for the time to be, has invariably resulted in the highest good both of religion and of science.

ANDREW D. WHITE.

We were guilty of falling into a very common error in our last week's notice of the Alton martyr, by calling him Owen Lovejoy instead of giving him his proper name, Elijah P. Lovejoy. Owen Lovejoy was a brother, who also did valiant service in the cause of freedom, who lived to a ripe old age at Princeton, Ill., where his children still reside.

We give this week the Thursday morning session of the Nashville Congress which probably represents the high water mark of the congress so far as clear thinking was concerned and, happily in this case, as it ought ever to be, clear thinking made for deep feeling. Spite of all outward distractions the session was an intense one and will abide in the memories of those present as a time when spirit glowed and heart touched heart.

Writes one who was present and took part in the Congress at Nashville: "I got quite near some of the Nashville people and found that the sentiment of many was against the harsh criticisms of the pulpits. One man said to me 'I told my wife after hearing your people that Sunday afternoon, that I had heard more religion in that meeting than I had heard in Nashville for the last ten years.' This was a lawyer, I should judge of prominence. It was seed sowing with apparent odds against us, but well worth doing, especially if it could be followed up with a missionary stationed at Nashville." The missionary is stationed at Nashville. The voice of the Congress is still heard. Its message will be echoed and re-echoed in the dissenting as well as the assenting words that will be spoken concerning it. Its message will abide in the hearts of many a man and woman in Nashville and throughout the waiting south.

A North Dakota subscriber, in enclosing his check of four dollars to pay up his arrearages on his NEW UNITY subscription, says: "I am very thankful to the past and present publishers for so kindly and patiently waiting the time to come when I could pay up. And we want THE NEW UNITY to know that at least two hearts are sympathetic with it in the religious movement it is doing much to foster. Keep on making NEW UNITY a good religious weekly for the unchurched, the advocate and exponent of religion universal, and you may count on our blessing and support. We return most heartily this grasp of hands from the far-off prairies. Such is the meat which 'ye editor' lives upon that others know not of."

A Wisconsin reader in renewing his subscription expresses his impatience with a writer in THE NEW UNITY for its minimizing of creeds, saying: "I am so dull that I fail to comprehend how a man can entertain a false belief about either God or man without being more or less injured or at least limited thereby." So are we. But how hard it is to keep the important distinction in mind which we have been reiterating for twenty years. The difference between the "Credo," I believe and the "Crede," do thou believe, between the convictions of the individual upon which we place profound importance and to maintain which we deem to be the highest duty of each one, and the attempt to enforce that conviction upon another. Legislative thinking for a community or for a church or for any two individuals is the creed we disparage. Clear thinking, hard thinking, high thinking, which each soul must do for itself, is the "creed" which we in common with our subscriber never weary of urging.

The democracy of the New Testament is of a sort that was very pronounced in its love for equality, and its denunciation of accumulations of wealth. Some passages are almost red republicanism, such as, "Go to, now, ye rich men, weep, and howl, for your miseries that shall come upon you. Ye have heaped treasures together for the last day." Jesus himself did not hesitate to say that a rich man should hardly enter the kingdom of God. There is much in the New Testament, as there is in the Old, that requires re-reading, and close application to the present conditions of society.

The beneficence of the penny savings system, introduced largely through the energy of R. A. White, of the Stewart Avenue Universalist Church of Chicago, is already becoming manifest in most encouraging ways; in the Fallon school in this city, where there are few pupils of wealthy parents, situated in the Stock Yards district, a voluntary bank has been opened by the teachers out of school hours. Over two hundred dollars has been saved in one month, and the privileges of the bank are limited to the pupils of the higher grades. At the Helen Heath settlement a little work in this line has been quietly started. Already eighty-two children in that poverty territory have deposited fifty dollars. How eloquent an appeal is this for that Government Postal Savings System, which we are glad to see is urged by Postmaster General Gary in his first annual report. He says: "The proposition is an accomplished fact in nearly every country in Europe. In Great Britain seven million depositors have upwards of five hundred and fifty million dollars, accumulated during thirty-five years. Even in far off Hawaii in ten years ten thousand people have saved nearly a million dollars. The deposits in Canada aggregate 22,000,000. The postmaster general says: "The most aggressive opponents are among the private institutions engaged in somewhat similar enterprises." But surely such opposition ought to be a most eloquent argument in behalf of the same.

The real estate men of Chicago are agitating the matter of changing moving-day from May 1st to October 1st, i. e., that leases, particularly in all steam-heated buildings, should be made so far as possible to date from September 30, and be made to extend for no less than one year. The real estate men are in hopes thereby to avoid the wholesale abandonment of tenements during the summer months to the great demoralization of their revenue. Perhaps a greater ethical than financial gain would be made if the quiet of the home were not disturbed at the very opening of the summer, allowing impatience, extravagance, or economy as the case may be, to render thousands of families practically homeless for four or five months out of each year. It is well that the city people, old and young, should know much of the calm and quiet of the country, but the feverish and idle life of boarding-houses and fashionable "Summer Resorts" by those who do not need rest or who do not know how to take it when they need it, is to be deplored and avoided by every legitimate means.

A god in ancient religions was rarely keenly personified. He could float into another office, or even another personality; that is, become a changed character. He was rather a force, an operative idea, than a person. Every force was a god—men walked with the gods as we in poetry walk with the wind and stars. Life was more largely poetic. As fairies were possible under foot superior spirits were possible above and around. There was no God as we think of God, that is an abstract personality—abstract from familiar forces. The sun was somehow a friend that came from the shades to aid men. All were centered in man. The universe was a world with supernatural surroundings. There was no idea of infinity.

As every one is born a member of the state, he is by right, also, born a member of the church. Every one is a citizen; but every one is also a religionist—but we have no word for this general human fellowship. A man may by our vocabulary, be born a Christian, or born a Buddhist, or a Mohammedan, but what shall we say of him as a child of God, as a brother of man. This grand relation ought to be and must be recognized. It is dawning on this age that we are members of a great human, social, international, organism. It is the evolution of the original human family on the religious side. In this internationalism, creed and law become one. Thou shalt love God with all thy heart, and thy neighbor as thyself, we believe will be not only the creed but the code of the coming society—both state and church. It follows once more that no man can, with righteousness, any more vacate his church obligations than his obligations of citizenship. It does not follow that he must acknowledge fealty to a sect or a narrowness; but he must cultivate his relation to God and humanity, and this must be an active love involving organic work. To shirk religious obligation is precisely the same as to shirk civic duties. No honest man does the latter, nor right-thinking man will do the former.

There is not an unadulterated religion in existence. Most of them are crossed and recrossed until the original concept is lost. Christianity borrowed from every direction; and it is capable of borrowing still. It was at the outset a product of all antecedent religions. The Jews borrowed quite as freely. They

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took from the early Zoroastrian worship their Abraham and monotheism; they took from the Assyrians their gods El and Jehovah; from the Egyptians they took their sanitary laws and Ten Commandments; from the Persians Satan as a form and their system of morals; from the Greeks their ethical philosophy; —which before Jesus was not largely inwrought with religion. Of these weddings of religious thought a curious incident occurred when Buddhism, driven from India, invaded China. There it gave to and borrowed from Taoism so liberally that you can not often tell which was original owner. The myths about Laotze and Buddha are exquisitely parallel. Of both we are told they jumped up at birth and took several steps in the air and shouted wonderful things about the universe. But as Laotze is said to have taken nine steps, and Buddha only seven, it is probable the borrower was the one that told the bigger story. After all are we in search of a rigidly original religion; or of that religion which expresses human nature, human aspirations, and human thought to the largest degree?

A vigilant reader of THE NEW UNITY sends us a package of clippings from the New York papers anent the recent visitation from Chicago of a delegation to teach the citizens of Greater New York how to vote. The clippings are unsavory enough. In common with a great multitude in Chicago, we have hung our head in shame over this missionary work in foreign parts by some of the worst elements of Chicago with the poorest elements in New York politics. Our correspondent reminds us that the front page of THE NEW UNITY was recently "disfigured" by the portrait of one of these leaders. We do not regret the honest word we then spoke. We will not retract the credit which we believe was due to Mayor Harrison for the manly stand he took at the time of his inauguration and the essential independence yet maintained in the Mayor's chair, but that does not prevent our humiliation and sadness over the fact that national interests and the spirit of partisanship have asserted themselves again, and swept the young Mayor out of the independence which so became him, and drafted him into the humiliating services of Tammany, making him advocate for New York, that fealty to national party which in the city of Chicago he has every reason to know is the most serious menace to decent government, and to honorable administration. The same editorial ethics that led us then to say "Bravo!" now compel us to cry "Shame!" and the very first chance we have of saying "Bravo!" we will say it again, finding our consolation in Emerson's ethics of consistency. The only consistency possible to man or to editor is to speak his frank word as occasion offers. Let time do the reconciling, if reconciliation is desirable.

The Extremes of Culture.

CHRISTIAN SCIENCE AND FOOT BALL.

Judging from the columns of the daily press, the two absorbing events in Chicago this last week have been the dedication of the beautiful new temple of the Christian Scientists and the playing of the great foot-ball game between the University of Wisconsin team and that of the University of Chicago, to the great defeat and consequent humiliation of the latter. The dedication of the temple brought together visiting representatives of this faith from points as far removed as Salt Lake City and Boston. Four times during the day was the new auditorium thronged by overflowing audiences that came with eager curiosity to hear the new thing and to see a most happy rehabilitation of old architectural forms in new dress. The auditorium has a seating capacity of fifteen hundred, with standing room and extra chair capacity for perhaps five hundred more, so that it is estimated that at least eight thousand people came under the spell of this occasion last Sunday. The building itself is a most satisfactory adaptation of classic architecture, realized in costly marbles and expensive interiors. The Ionic columns, the low dome, the open audience-room, unbroken by pillars or galleries, are Greek, but the resplendent electric lights, the highly polished woods, the sumptuously upholstered opera chairs, and the elegant six-thousand-dollar pipe organ are very modern. The whole building has cost one hundred and seventy-five thousand dollars, and it is all paid for, one hundred and thirteen people having contributed the same.

The services, as reported in the daily paper, must have been very impressive to the believers. They were simple, confident, touched with the divine arrogance that goes with faith in a certain stage of development. "We are the chosen people, God's truth has come to us. The world has waited all these years for this particular deliverance of ours." If Emerson was wise when he said, "Beware of one who says 'I am about to make a revelation,'" then the message and spirit of this movement may well be carefully scrutinized. Mrs. Eddy herself sent a dedicatory address, in which she said she was able to come to Chicago if she had wanted to. She resents the attributed eighty years of age on the part of the outside world, although she expects to be even younger then than now, "nearer the eternal meridian." The age about which she seems to be sensitive still is hinted at in the fact that she accounts for seventy years of church membership life. In her address she has a sly fling at natural science as "counting the legs of insects." There is everywhere confident assumption of divine preference as illustrated in the snatching of her book, "Science and Health," from a burning building in 1891. The table sank a charred mass, the covers

of the book were burned, but not one word in the book was effaced. She ventures upon some textual criticism of the New Testament which would seem rather clumsy to the expert students, assuming much which scholars hesitate to affirm. She talks of "possessing the untranslated revelations of Christian science, in which there is no element of hypnotism or animal magnetism," and affirms that "thirty years ago Christian science was *discovered* in America," and these very years of '66 and '67 were the years in which some Adventist prophesied the return of the Christ.

The interpretations of Mr. E. A. Kimball and Mrs. Ruth B. Ewing, the resident readers, were equally confident. They too savored of the sublime conceit of faith and the disparagement of the travail of human thought and investigation.

Mr. Kimball said: "This devout woman, with scientific perception penetrated the depths of current systems of doctrine, belief and practice and discovered the utter frailty of their bases and tenure." He places this discoverer "far out of reach of the frail elements of mortals." Mrs. Ewing said: "Christian Science purposes a quietus upon the carnal mind" and predicts a time when it will have "its final discharge and acquittal." She said: "We are learning to suppress mere opinions, the vain imaginings, tirade, and rant of men. . . . We rest more hopefully than others because more demonstrably upon the promises of the scriptures, old and new." Indeed, she disparages the "over-gorgeousness of matter," although it was displayed all around her and erected by the skill of that science and material triumph which by implication she contemned. She called Mrs. Eddy "leader and mother, the God-crowned woman who has been the first to discover real science to the world." We are told that Mrs. Eddy "yearns over the world with more than human compassion," in fact she reaches the climax of her confidence when she exclaims, "let it suffice for me to speak in round numbers as it were, and to say, 'It is none other than God and that woman that have done it.'"

All this is pathetic to the student of religious history, because it is so typical. How often has the fond heart of man fancied the end reached and proclaimed the solution discovered, and still the mystery baffles and the problem fascinates, and still in the *defeat* more than in the *fruition* is mankind helped forward. The exhibit of growth in thirty years from one to three hundred and nineteen churches is not so phenomenal to one who takes the wider view. Methodism, probably even Quakerism, certainly many of the great waves of mediæval excitement, to say nothing of the latter day growths of Second Adventism, Spiritualism, and cognate enthusiasms, equalled or excelled this record, but rapid growths are not the characteristics of oaks. Physical nature does not seem to dote much upon mushrooms.

Robert Collyer in his unique analysis of the progress of the organized church, which has become famous, discovers the prevalent tendency to be first inward, then outward, lastly hellward. Christian Science certainly has lived this far in the first stage. It has been characterized by an intense inwardness, a lofty search for the unseen and the intangible. It would seem as if the second period is upon it, that of costly churches, boastful of numbers, outward triumph. May the Lord save it from a third movement of the church which is exemplified by so many church buildings, cold in their elegance and empty in their pretensions.

In striking contrast with this movement that has in it so much that is profound, subtle, and imperative, is the second sensation of the week in Chicago. It too starts with unquestioned premises. It too represents profound interests, legitimate enthusiasms, and magnificent attainment. We refer to the great foot-ball game between the two great universities, which last Saturday was witnessed by an immense throng of Chicago's best people who sat in the chilly atmosphere out of doors from 2 o'clock in the afternoon until darkness settled down and closed the unfinished game. It is said that the presidents of four great universities were on the ground.

The Mayor and City Council of Chicago were there; ministers, lawyers, ladies, and gentlemen of all grades and stations. The result was a triumphant success for Wisconsin. The triumph has so stung with humiliation and regret the Coach of the Chicago team that he has offered, at his own risk, five thousand dollars to the Wisconsin team if they will come and try it over again. Here is a glorification of muscle which is startling, an apotheosis of the physical, which to us is almost alarming. There are normal claims for respect here as there, which seem to us indisputable and inevitable, but there are extravagances and humiliating distortions, on the one hand as on the other, a disposition to stretch logic, to outreach the canons of legitimate reasonings. The impatience of the human mind reveals itself when it jumps from the three points granted and assumes the ten points at issue.

Who will blend these two forces? Where is the sanity that will adequately compound mind and muscle, bring the power of thought into holy marriage with the potencies of matter; compel the man of science and the man of morals to work together as co-laborers, not rivals? This is the fine problem, as it seems to us, which both these extravagances point to, and which each in their own way are helping to bring about.

The Nashville Congress.

Brothers and sisters in the great family of man, little children in the household of our Father, fellow-seekers after light, fellow-workers for the right, fellow-worshipers at that universal shrine whereon brood the eternal sanctities that are revealed through Knowledge, Justice, Love, and Reverence.

THURSDAY MORNING SESSION, OCT. 21ST, IN THE KNOXVILLE BUILDING.

Science Day.

E. P. Powell, of Clinton, N. Y., who was to preside, being prevented by sickness from being present, the chair was taken by W. L. Sheldon, of St. Louis. The following introductory address prepared by Mr. Powell was read by the secretary, Jenkin Lloyd Jones.

MORE SCIENCE, MORE FAITH.

"There is not and there never has been a conflict between science and religion. There may be between the pseudo-science and professional religionists. Search the world over, and history through, and you will find that not a religion exists, nor ever did exist, that was not bottomed on an explanation of natural facts. Science always, if you give it time, blossoms out into religion. Our Christian Bible begins with an effort to explain the universe. It is a cosmology; and on that is based the ethics which have built the society of the highest civilization.

"You have not a Christian law of any sort that is not at bottom a law of science. Turn to that great law that Paul gives us, 'All things work together for good to those that love God.' This is a scientific fact. Sooner or later it will come about to the faithful soul, that right brings light and joy and peace. There never was a worse policy ingrained in religious teaching than that a good man needs a heaven to compensate him for misery here; or that an evil man needs a worse world than this to punish him. Emerson says: 'Life invests itself with inevitable conditions, which one and another brag do not touch him; but the brag is on his lips, the conditions are in his soul.' We lack faith in the world as a superb mechanism working for righteousness.

"You are told by Jesus that he came to save 'life.' I never fully measured that great truth till Charles Darwin led me to comprehend what life was—its marvelous progress for millions of years, from the ovoid cell to the multiple of cells, operating in the complex republic of a human organism—capable of standing atop of nature, and saying Godward, 'I love, I adore.' But is it not the supreme law of religion to make life clearer, stronger, more perfect—to prevent human wreckage—to save the marvelous human powers from waste, from depletion, and set every man a king in his own realm? And now, when I see how nature so loves her work that she repeats the process from cell to maturity, I hold my boy in my arms, between me and God, and I say, 'Dear God! he is yours as well as mine; and it is our joint wish to save him.' So do I become a co-worker with God.

"The atonement is a great scientific fact—that union, peace, progress, love—what in a general and grand way we call salvation, is achieved mainly by one bearing the cross and the sins of another. This law permeates the whole world morally, as the law of gravitation permeates it physically. We gravitate together by self-sacrificing love. It is all that there is noble in family life; it creates the best side of motherhood and fatherhood; it builds hospitals and reform schools; and by and by, when we have learned how much more blessed it is to save than to bruit our neighbor's faults abroad, it will make a new world altogether. 'Dearly beloved let us love one another!' exclaimed John. So will we, our beautiful brother! And we will bear the cross that atones us with Jesus; instead of binding burdens heavy to be borne on other men's shoulders.

"Or consider that magnificent law that 'Whosoever gives a cup of cold water to one of the least of these my brothers, gives it unto me.' You find the King, the real King, not in the palace, but where hearts are to be won and bodies healed. You find God in the beggar; not in the golden streets of a golden city sitting on a throne. St. Paul enunciated a great scientific law when he said: 'There is one God over all, through all, inter-penetrating all—beneficent forever.' If science has done one thing of late it was first to establish the idea of law, and then to push back of law and reach the divine will, the individuality of the universe. It has brought all calculation, all thinking to the monistic conception of the universe. Science is emphatically convinced that materialism cannot explain existence. But while science emphasizes the unity of the spiritual universe, it does not fail to emphasize the differentiation of all life into the paternal, the fraternal, the child-like. The one life is multifold, multiplex. The dualist made no essential mistake; only when he forgot that the end and meaning of dualism is unity. The Trinitarian is scientifically correct, when he says you can have no one unless you have three; he errs only when he sees the three, but not the one. Science no longer says to religion, your field and mine are distinct. Both work together in the effort to reveal God.

"But is there a scientific basis also to the doctrine of immortality? If science grants the eternal spirit or soul, it grants the persistency of all soul. The thinker cannot think himself out of existence. Dr. Le Conte crams all into a nutshell when he says that, 'without immortal spirit, the cosmos has no meaning.' I believe the great metaphysical scientist, Lotze, expresses the conviction of the best thinkers when he says that 'everything will continue whose continuance belongs to the meaning of the world; and so long as it does belong thereto; whilst everyone will pass away whose realty is justified only on a transitory phase of the world's evolution.' In other words, science concludes that our immortality is where our life is, in God—that he who would live continuously must live on with the Eternal Life—that the crown of subordinate life is to become permanently united in purpose with the Life that purposes.

"Even the sum of the commandments is science. For love is not a mere exercise of will. It is the establishment of a wise relation of one to another; and when you have repeated all that physiology teaches—the whole volume of Spencer, Ribot, James, Hofiding—you have only said: Love the good; give all of yourself to the Gods—that is, to the good, and abhor the evil. The Golden Rule is

the same scientific law differently epitomized—love God, the good, with all your soul and mind and strength; and love your neighbor as well as you do yourself—no better, however.

"Not only is science in harmony with religious life; it is also at the bottom of all rational religious custom. To be a Christian is to be a physiologist. 'Finally,' says Paul, 'whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things; and the God of peace will be with you.' Temperance and purity belong both to our scientific text-books and to our religious creeds. He is not pious who is filthy either in body or in word. The law of rest is also equally religious and physical. 'Remember the Sabbath day to keep it holy' is not an arbitrary fiat of God, but a law that permeates all nature—a law that demands recuperation and recreation. But it is a great deal larger scientific fact than we usually reckon it. It is found with all ancient peoples, and it always reads essentially, 'Six days shalt thou work, and the seventh thou shalt rest.' It is a law of nature that man must regularly and honestly toil, and must adequately rest. Both sides of this law are equally important, and ought to be equally enforced. In primitive society, which was communistic, idleness was the first and great sin—a sin against the whole community, and to be punished with unfailing inflictions.

"It is for this reason that we give one day of the Congress of Religion to science. No religion ever existed that not have for its basis true or false science. That will be the religion of humanity that rests on substantiated facts. Investigation is not a sin; it is the first duty of man. The chiefest of sins is the suppression of sincere questioning."

Science and Theism.

SECOND PAPER BY PROF. E. A. DOLBEAR, TUFTS COLLEGE, MASS.

Theism is a philosophical attempt to make the universe in which we live more intelligible, to give rationality to experience, and a reason for things. If a first cause must be assumed it must be intelligible and efficient, and an omnipotent and omniscient creator seems so probable that unsophisticated minds will at once adopt it if they have not already thought it out. But a doctrine of theism which stops with such qualities is too incomplete to be of service as a guide for conduct or a solace in time of trouble and so there has been added to it a whole theosophy which embraces the history of the earth and of man. To re-enforce this, fables and myths have been made to do duty as history, history itself has been greatly misinterpreted and in the absence of proper data, data have been invented. The head of the image was of fine gold, but the legs were of iron and the feet part iron and part clay. The doctrines thus developed became so welded together that the discovery of some fact incompatible with some part of the scheme seemed to threaten the whole structure, was therefore discredited and caused the discoverer to be feared as one who was attempting to dethrone the Almighty. Such an one was suppressed by the agencies who had it for their business to maintain the scheme. They were theologians and had the religious interests of mankind in their charge. The new facts discovered were of a class called Scientific, and as such incompatible facts grew more and more numerous, it presently came about that there was a continuous warfare waged between the representatives of science and the representatives of religion. There are some who object to the statement that this conflict has been between science and religion. They say it was between science and theology, which in a sense is true; but is it not true that everyone who took up arms against science, took them up in the name of religion and not in the name of theology? For the past ten or fifteen years there has been a lull in the camps, pickets exchange courtesies, and may even safely go to sleep without fear of a raid, but I venture the opinion that another encounter is imminent and the outcome is not uncertain, but like the rest, it will be science with theology and not science with theism, which is another affair, and men will be compelled to accept a new meaning to the universe.

Everybody is aware of the rapid growth of what we call science within the past fifty years, yet it does not appear that the word science has always meant what we now mean by it, and even now it is defined oftentimes in ways which empty out of it what a scientific man means when he employs it. For instance, when it is said to be classified knowledge, as if knowledge could not be classified in numberless ways. Did not Linnæus, Cuvier, Agassiz have well systematized and classified knowledge in botany and natural history? Their contemporaries considered them as scientific men and their work as science and not conjecture. Their schemes have been proved to be wholly inadequate. Neither of them grasped the essential things for a foundation, and so far as classification is concerned the whole had to be rearranged. So science must be something more than classified knowledge, it must be properly classified knowledge. The order must be the order of nature, and antecedent must precede consequent. Not only how things are, but how they came to be as they are.

Again, some have assumed that science was a body of knowledge where the particular facts were more or less related to each other and might or might not be known. In such a sense the old alchemists, who were acquainted with many chemical facts were reckoned as scientific men whose knowledge might be extensive even if it were not well formulated, but chemists to-day say that their science began when the balance was introduced and quantitative work was begun, and that was only a hundred years ago. Quantitative work assumes definiteness, uniformity and precision; in other words, laws, which, when determined, shall ever after be taken for granted if one does not see fit to satisfy himself of their truth by a fresh investigation.

The classification must be of a quantitative sort and verifiable at will by anyone who will take the pains. Not only must antecedent precede consequent, but they must be proportional. The old observer of the heavens could foretell an eclipse of the sun within a day or two for he noted that similar eclipses recurred at intervals of about nineteen years. A modern almanac tells to the second when an eclipse will begin and end and exactly where it can and cannot be seen. Furthermore, the mechanics of eclipses is known and therefore the antecedents of *all* the conditions. It is this quantitative mechanical

knowledge which constitutes the science of astronomy.

Until within very recent times if men undertook to explain a given phenomenon they summoned all sorts of imaginary antecedents rather than to say simply they did not know what they were. Kepler, ignorant of gravitation, must account for the elliptical orbits of the planets. He must explain them on obvious grounds of his own experience. Intelligence could make a body to move in any kind of an orbit, hence the planets must have guiding spirits. The explanation was the same in kind as that thunder was the voice of God. Before cannon were invented what else could be imagined capable of making so loud a sound.

When acquaintance with such phenomena as the pressure of the air, the attraction of magnets and of electrified bodies, the selective actions of chemistry and the like, the immediate agency was no longer assumed to be deity or some intelligent being, but essences, tendencies, fluids, and nature personified were all invoked. Nature *abhorred a vacuum;* it was therefore difficult to produce. Atoms had a *tendency* to unite, they therefore united. Electricity was an imponderable fluid which made things move thus and thus. Heat was another imponderable which could now be in and now out of a mass of matter, and more recently *force* has been the great doer of things. Every one of these words stood not for a symbol of ignorance, but as a symbol of knowledge, yet who could describe a tendency, or a force? They were the names of the unknown factors which produced visible changes in matter. Suppose someone has said that it was the X of electricity that made the pith ball swing, and in like manner it was the Y of heat that made the engine move, would it not have meant just as much as to say that it was force?

The adoption of such expressions as the above in order to account for phenomena is interesting as showing a growing consciousness that in some way there were other agencies in nature than deity which were capable of independently bringing about events. These supposed agencies were thought of as being independent of each other and it was felt to be allowable to invent or presuppose any kind of a fluid or force or ether as the antecedent of an otherwise puzzling phenomenon. Up to about 1840 the literature of physical and physiological science abounded in such metaphysical agencies, when some experiments by Faraday, Joule, Mayer, and Helmholtz suddenly put an end to the whole body of them. It was discovered that all these so-called forces were antecedents of each other, that mechanical motions might be the antecedent of heat or of electricity; that chemical reactions might produce heat or electricity as well as propel a cannon ball and these in such a quantitative way that a definite amount of any one might by appropriate mechanism be transformed into an equal amount of either of the others. This notion of transformation was new. At first it was spoken of as the Correlation of the Physical Forces, for the full significance had not been realized. Indeed it is not infrequently met with to-day in books and lectures on scientific matters. The terms are survivors, like giants Pope and Pagan in the Pilgrim's Progress; which can do no harm other than to mislead the thinking of beginners. They are no longer to be considered as representatives of realities or as entities.

What is meant by mechanical motion being the antecedent of heat? Simply this, that when the translatory or mechanical motion of a body, say a bullet, is in any way arrested, by friction or impact, the motion is transferred to the individual parts or molecules so that they have individual vibratory motion in place of translatory. The same amount of motion but distributed in a different way. When the motion is thus transformed it is no longer called by the same name but is called heat and in this case mechanical motion was the antecedent of heat. A given kind of motion never appears save when an equal amount of some other form of motion has been spent to produce it. There are no different factors in the one case than in the other, and in any case what happens is, the motion of one body is transferred to another body with a change in the form of the motion. The amount of the latter is neither increased nor diminished, that is, the energy represented is conserved. What will happen depends upon what kind of motion a body may have. A spinning-top may stand on its point which it will not otherwise do.

Physiological investigation about the same time convinced men that what had been attributed to vital force in living things was really no more nor less than complicated processes of transformations such as go on outside of living things and were called physical and chemical, for the reactions were definitely quantitative in the one as in the other.

Work of this kind soon made chemical and physical phenomena as definite and determinative as astronomy had already become, and antecedent was neither a tendency, a nature, an essence, or a fluid, a force, nor any other metaphysical somewhat, but a mode of motion of a definite sort.

Another body of phenomena was classified sometimes as heat, or light, or electricity, or magnetism and represented the possibility of one body acting upon another body at a distance from it, as when sunshine gets to the earth through 93,000,000 miles that separate the earth from the sun, and which makes a magnetic needle to move when a distant magnet is moved or an electric current passes in its neighborhood. Such had been explained as due to caloric or fluids or ethers—as many as there were kinds to be explained—a gravitative ether, a luminiferous ether, a magnetic and an electric ether, each without necessary relation to the others; all occupying the same space. Faraday suggested that a single ether was probably competent to produce all the phenomena. Maxwell following him showed that a single medium in space could render all the service needful and that the disturbances which had been called by different names, light, heat, electric and magnetic waves, all travel in space with the same velocity and had the same characteristics. This simplifies matters greatly and rendered prediction as possible and as precise as astronomical prediction and all with no further assumption than ether, matter and the various forms of motion. These covered the whole ground of physical phenomena and so far the universe seemed to be self-contained, and no molecule in it was free from the domain of laws and always acted in a uniform way. If this were so there was then no more reason for assuming ultra-mechanical causes for any molecular phenom-

ena than there was for assuming it for planetary motions.

After this came another conclusion, a summing up of what was known of the heavens and the earth and applying the ascertained law of conservation of energy. It was thus stated by Balfour Stuart about twenty-five years ago. Letting *a*, *b*, *c*, etc., stand for the different forms of energy in the universe, then the sum of *a* plus *b* plus *c* plus etc. is a *constant quantity*. This means that all the changes that anywhere occur or have occurred are but transformations of some of the forms of physical energy now in existence, and operative to-day in the same way and in the same measure as in the past. Arbitrary incursions of energy from any source outside the present cosmos are excluded by this dictum, and science has only to discover the necessary sequences of events as they occur to-day, and apply them backward for the history of the universe, and forward with equal certainty to ascertain what will come to pass. Thus, in the field of astronomy, for example, experience of the sequence of events as revealed in laboratory research had led to what we call the nebula theory of the solar system. It states that the earth and planets and sun are as they are to-day because of the orderly physical phenomena of yesterday, and that of last year, last century, a million years ago, and so on as far back as one chooses to go until he reaches the nebulous stage in matter. The material now gathered into rotating globes was once scattered through enormous reaches of space, and only the inherent quality we call gravitation was needful to bring it all into the orderly system we know to-day. We know what gravitation can do and how it acts; if we did not know with precision, Neptune would not have been discovered by computation, as it was. The moon was once a part of the earth, and both a part of the sun. It was gravitation that moved the moon two hundred and forty thousand miles from us, and caused it to present always the same side toward the earth. Not less than fifty-four millions of years have been needful for this process; it may have been much more. The moon will retire much further from the earth, and the length of the day will increase from 24 hours to 984, or to 41 of our days.

A thousand million years ago the earth was hotter than boiling water, and no living thing could exist on it, hence all living things must have been developed within that time. As the earth depends upon the sun for proper temperature for living things, and as the sun is a cooling body of definite size, and cools at a definite rate, it is computable that in twenty million years it will have cooled to such a degree as to render the earth as uninhabitable as the moon is now.

One finds it easier to admit that physical happenings may be computed and the results trusted, if the time be a hundred or a thousand years, than if the time be counted by millions of years; yet if the *sequence* of events be known, and the multiplication table can be trusted, the long range is as certain as the short one. In both cases the appeal is to uniform experience, and continuity is to be assumed in the absence of any evidence to the contrary.

So far one may truly say that the whole course and trend of physical knowledge has been of such a character as to lead men to the conclusion that matter is so endowed that *it can take care of itself*, and neither has, nor has had in the past thousand million years, any assistance or regulation or interference from any source at one time more than another. Given the matter, and the ether, and the present universe would be the necessary mechanical outcome. This, indeed, has often been affirmed. The phenomena of astronomy, geology, chemistry, and molecular physics seem to be as automatic as a self-winding clock, and our sciences of them represent bur uniform experience, in which nothing extra-mechanical ever appears. If in former times thinking men felt and taught that deity, as omnipotent personality, was a controlling factor in all events, it was because they assumed that matter was stuff to be moulded, that it was inert, dead, and had no inherent qualities which could do anything. Orderly phenomena were only to be explained by conscious activity outside of the material, and laws were the work of a law-maker. The theistic hypothesis was a necessary one, and the method required continuous oversight. It has often been affirmed that in its absence disorder would follow, yet this assumption allows that matter can do something if not superintended. The necessity for such omnipresent and omnipotent deity in celestial affairs seemed so obvious to the poet that he declared "the undevout astronomer is mad." Yet the astronomer found in the sky only the same activities which were present at his elbow. The machine is large, but it is still a machine, and if at first he is astonished at the magnitude, he quickly learns that he needs only the laws of motion and $\frac{m\ m'}{d^2}$ to be able to handle the whole of it. As a fact, astronomers have not been typically devout men; indeed they are neither more nor less devout than other people, and the reason is apparent. Their science brings them no nearer to divinity than any other science, and if astronomy is only ordinary physics on a large scale, then no one of the sciences mentioned has any advantage over another in that particular. Must we therefore conclude that if God cannot be found by searching the heavens and the earth that He does not exist, and that the whole theistic hypothesis must be abandoned?

Philosophers have reasoned that the universe must always have existed, or that it created itself, or that it was created by some power which existed before there was any universe, and that neither of the three alternatives is thinkable. We now have some knowledge which has a direct bearing on this. I suppose when the older philosophers spoke of the universe they meant the sun and moon and stars of all magnitudes and distances, every material thing possessing describable properties wherever it was, with all the modes of activity which any are known to possess. Matter supposed to be known is made up of elements, some seventy or more. The interstellar spaces were supposed to be vacant. This matter was believed to be inert, that is, incapable of doing anything, and was only moved by something outside itself. This notion came to be held as nearly self-evident. The ultimate particles were thought to be hard, round, unbreakable, and originally created out of nothing. Of course, with such imagined matter having no potentialities, nothing could happen, even change of position would need external agency to bring about. The theistic hypothesis

was unconsciously allied with a certain theory of the constitution of matter, but this theory of matter steadily became less tenable because investigations were able to point out more and more phenomena incompatible with such assumption until all the sciences I have named could be summoned for testimony that whatever the real nature of matter might be, it was no such stuff as has been assumed by theistic philosophers and taught as religious knowledge to the people. It came to pass that the new knowledge was adopted slowly, and the discoverers were often maltreated for the alleged pretence that they were robbing God and deifying matter. Newton discovered the law of gravity and was denounced as dispensing with God in the universe. La Place told Napoleon Bonaparte he had no need to assume supernatural causes for anything in his investigations; and did not Tyndall say he could perceive the promise and potency of man in the substance of a fiery nebula? and did he not meet his reward in all sorts of denunciations and abuse?

All the warfare between science and religion or theism, if one chooses to call it so, appears to have been at bottom a dispute as to the nature of matter and what might be expected of it. If the old notions of it had to be abandoned what substitute could be affirmed, having any degree of probability, as related to the body of knowledge we have, and can in any measure help in the solution of the question as to the deity in the universe?

Experimentally the atomic theory has everything in favor of it, but what are atoms? We find them to have measurable dimensions, so that they will average about the fifty-millionth of an inch in diameter. They appear to be indestructible, and not to suffer in any degree from friction, they do not grow old, nor lose any of their qualities. They are elastic, apparently infinitely so, no amount of deformation changes their possibility of recovery after stress. They have inherently gravitative, electric, and magnetic qualities as stable as any. There are others, but these will serve for my purpose.

Mention has already been made of the ether, as something quite unlike matter. A comparison of the properties of matter with those of the ether shows them to be so radically different that they cannot be compared. Matter is made up of atoms. Ether is not made up of particles but appears to be a space-filling medium, without interstices. It is called a continuous medium to distinguish it from matter. It is without friction. A body may move from place to place in it and suffer no retardation in speed. The motions of the heavenly bodies show this. It has no gravitative action, is without apparent structure, has no chemical relations, cannot be heated, cannot transform energy, or in any manner affect the nerves of sensation. All these, and many others, show to us that the ether is not to be confounded with such matter as we consider when we talk of the earth, the sun, and the stars. It is better to speak of it as substance, and leave the word matter to mean the chemical elements and their compounds. The visible universe appears to be filled, absolutely filled with this ether, which, until lately, was called luminiferous, as its only function appeared to be to provide means for the tranference of light from sun to earth, and between stars. Now it is known to be concerned in electric and magnetic phenomena, and is believed to be essential for gravitation, that masses of matter instead *of attracting each other are pushed together by the ether.* Helmholtz made an investigation into the phenomena of vortices, the whirling motions exhibited by whirlwinds and smoke-rings, and showed that they were destroyed by friction. Lord Kelvin perceived that if such rings were set up in a frictionless medium like the ether they would be permanent structures, would possess dimensions, elasticity, momentum, attraction, and could have energy in various forms; indeed, he suggested that atoms of the elements might be minute vortex rings of ether in the ether. Since then a large amount of work has been done in the study of vortex rings to compare their phenomena with those exhibited by matter, with the result of a steady, forward movement toward the full acceptance of their identity. Mathematicians, physicists, and chemists are all adjusting their thoughts and interpretations of phenomena to the vortex ring theory of matter. The idea is that the atom is a vortex ring of ether in the ether, and its properties as an atom are due to the character of the motion which is embodied in it, in addition to the inherent qualities of the ether out of which they are made. Assuming this, it seems that what science has so far been chiefly concerned with is the function of the atoms as exhibited by the particular form of motion it has, and *no attention has been given to its function as due to the substance, ether,* which is its body.

There is more than this, and more important philosophically than anything else. If the atom be a ring of ether, then the ether must have existed before the ring which is made of it. The ether is frictionless, and by itself can never transform energy. As the ring possesses energy, energy must have been spent to produce it, but no physical energy, such as we have any experience with, could possibly produce a vortex ring in a frictionless medium, much less in the ether, and one must postulate some different energy in the universe, different in kind from any we know or can investigate, as the primal condition for organizing energy into a vortex ring. Furthermore, there could be nothing compulsory about this in the sense in which we use that term in mechanics. Choice as well as energy is exhibited here, whenever and however it came about. So that with this view we may start with physical phenomena as we have them arranged in the various sciences—all mechanical and compulsory, so far as collisions and vibrations and rotations are concerned, yet beneath them all will be other inherent properties in matter, out of which could emerge, under proper circumstances, other phenomena, life, or mind, or whatever might be in the substratum.

My point is altogether here, that when physical phenomena are traced back to that which we call matter and we inquire as to its nature, all the evidence we have, and it is a great deal, shows that we are confronted with a physical phenomenon without any such physical antecedent as we demand in others of the series. It is outside of physical science because it is outside of mechanical antecedents; at the same time it is shown that substance is more mysterious and cannot be defined in terms of matter.

If what I have stated be substantially true, then one *must* postulate behind matter, ether; and behind ether, consciously directed energy, unlimited in space, in time, in quantity, for the universe is unlim-

ited in all these. If a philosopher choose to ignore personality and speaks of "infinite and eternal energy," as Mr. Spencer does, he limits himself quite inside the boundary of present knowledge, for in the ether, as we know it, such atoms as we know could by no mechanical possibility be formed, indeed nothing that we call a physical phenomenon could happen in the absence of matter as we define it. Consciously directed super-physical energy must be assumed to give a rational account of the apparition of the first atom.

Theism, then, receives from physical science more tangible and certain data than it possessed before—evidence which equals in cogency that which we have for the nebula theory and the wave theory of light; and all confirmed by being in consonance with all the sciences, geometry, astronomy, geology, and zoölogy—all grounded in experience, but experience that is uniform and compatible with all other experiences.

Such knowledge as this is knowledge which all mankind is bound to accept and adopt as soon as it is understood. There can be no quibbling about it, and history must everywhere be interpreted in accordance with the fundamental principles.

This has its importance in a congress of religions. If science does not give a specific creed it certainly makes plain what men shall not believe. Superstition is a belief in inadequate causes and impossible agencies, myth for history, forces, and tendencies. It is the business of science to point out what is inadequate and what is impossible, and for it there is no substitute.

Is it not true that as soon as a man anywhere begins to get a glimpse of real science his religious opinions begin to change? There is no one of the great religions of the world but will be profoundly modified just as fast as its adherents become acquainted with molecular science. In it there is no mysticism or jugglery, but it makes plain that in all things and through all things and over all things there is existence and power and potencies which are slowly but certainly working out through matter in all its forms, the development of consciousness through experience.

The Inspirations of Science.

AN ADDRESS BY REV. SAMUEL CROTHERS, OF CAMBRIDGE, MASS., DELEGATE OF THE FREE RELIGIOUS ASSOCIATION.

In the courts of justice, after there has been testimony by an expert, some plain citizen is often called upon to give his testimony, simply to what he has seen and known. After you have heard one who is an expert in science you call upon one who has no special scientific knowledge to speak on the inspiration which comes to us as plain people interested in religion from the work which the men of science are doing and the spirit in which they are doing that work. Now, when one speaks of the inspirations which come from science we must first of all be very frank with ourselves. And I think that when we are frank we will see that the first effect is not one of inspiration but one of depression, sometimes almost of despair as a new force and a new method are revealed; and that to us often the man of science seems to be taking away from us more than he gives us; and I believe that no one in this day can retain faith in religion unless he is willing to face and is able to overcome this first depression. I think that in order to overcome it the first thing that we must do is to remember that religion is not a creation of modern science, but that it has existed before science and often exists to-day in spite of it. We have to remember that historically men of the deepest and the finest religious feeling have been able to give no better reason for the faith that was in them than the word of some holy book or holy priest. We often come to the man of science with an altogether false expectation, as if the old religion of the world had ceased to be and we were coming to this wise man to give us some new religion, and when he tells us that he has no new religion we feel as if religion had ceased to be, as if it had no scientific foundation. When one speaks of "the scientific basis of religion," I suppose I might agree with what he means, but I think that the phrase implies a false and misleading figure. Just as Prof. Dolbear has told us about the atoms, that the theological idea of the need of some interference came from a low conception of the inherent powers of the atoms so that something had to be brought from without; so it seems to me in regard to all spiritual realities. When one asks me what is the scientific or rational foundation for my faith, my hope, my love, I answer first of all they have no foundation any more than the earth has a foundation in space.

You imply that the human soul would naturally sink into despair, that it has no inherent power making it hope and love and trust in something higher than itself, and that is begging the question altogether. So, I say, we first must start, not with the expectation that modern science is to give us a new religion. We have certain sciences which are new, as the science of biology—the science of life; sociology, the science of society. Now, what if one were to say, "I do not care for life any more. It is an old, prehistoric thing. I want to go to the biologist, and giving up the old thing, I want him to give me a biological life; and I want the sociologist to furnish me with a sociological society." The answer is, "Science attempts to do and promises to do none of these things. It does not create anything. It describes the things that are created, and when you present a fact, then for the first time you may have the science of the fact." And a great deal of what has seemed most chilling in the answer of the man of science to the man of religion has come simply from this realization of the limitations of his function. The man of science says, "I do not create a religion. Show me religion as something actually developed, and then I will try as best I may to account for it." When we accept this common-sense attitude, we have religion as the great fundamental fact of human consciousness and human experience, and we go to the men who are investigating facts of the known world, and say, "Here are these spiritual realities." Whenever religion does not take itself for granted, does not assert itself as a fact among the many facts of the universe, we may expect it to be snubbed as it is snubbed by men of science. They say, "Show us your fact, show us your force."

There is another way in which modern science seems depressing to those who look upon it, not as the man of science himself looks upon it, as a method of investigation which is to go on from more to more, but as a completed thing. On the

one side religion is identified with opinions which are formulated in creeds. On the other side science is identified with the formulated results of knowledge up to a given time.

The thing to be performed, we are told, is to reconcile science and religion, that is, to reconcile this body of ideas with that body of ideas. Well, that can be done readily enough if one has sufficient imagination and faith in the elasticity of language. The difficulty is not to reconcile these things. You can reconcile Genesis with geology, or one theory with another, but the thing is to make them stay reconciled. The only way you can make them stay reconciled is to prevent either of them from undergoing further change. The whole attitude seems to me to be that of the absent-minded old gentleman who, anxious to get the right time, goes to the town clock and carefully sets his watch by it and then forgets to wind his watch. It is the right time for that moment but not the right time for the next moment. Those who destroy these temporary reconciliations are, in the first place the progressive men of science who make new discoveries, and the intense men of religion who are in earnest in regard to their new vision of the world.

We can only have that which is in the end helpful to us when we get rid of this idea of certain results which we call science, and certain results which we call religion, and realize that life is to be approached in two ways. It is to be approached—all life is to be approached—on the one side from the scientific standpoint, from the standpoint of men who are in earnest to get at the exact laws and the precise facts of existence. That is one side. And the other, from the side of men who realize themselves as people who have work to do in this world; who realize the power of will and attempt to impress that will upon the world about them; and who are anxious to get into right relation with the supreme power, wherever that power may be. That is the religious attitude, and the peculiarity of our day is not that we are trying to reconcile a formal science with a formal theology, but that we are trying to find men who are at once scientific in their spirit and sympathies and religious in their aims and in their ideas. And wherever we can do that, wherever we can get men who love truth and seek truth and at the same time are inspired by righteousness, there we have attained that which we desire. Now, when we come as simple believers in religion, as those who are loving the best we know, worshiping the highest we know, and trying to do all that we can for our fellow men, when we come in that spirit, we ask ourselves what are the inspirations to us from this new scientific spirit that has come?

I think one very inspiring thing that has already come to us, and one of very great, practical value, is that for the first time in religious history it is possible for our religious thought and effort to be affirmative, positive, constructive, rather than to be largely destructive and controversial. Now a person might say: "That is not the way it seems to me. It seems to me that scientific progress, scientific criticism everywhere has been destructive, has largely been dealing in denials rather than affirmations. Destructive in regard to the Bible; destructive in regard to old ideas of creation and prophecy." I think that is a very superficial way of looking at it, and we can see that it is superficial when we ask ourselves another question. Destructive of what? Negative in what sense? The negations of science cannot be negations of an ascertained fact, because the very definition of science involves this reverence for the ascertained fact. It cannot be a negation of any eternal principle, because its constant search is for universal laws. All its negation can be the negation of some thought or some assertion that has been made. Now to science such negations are only incidental. Theological controversy, on the other hand, has been inspired by them. Suppose I make an affirmative statement. I say that the city of Nashville is a beautiful city in the state of Tennessee. That is an affirmation, and that is based upon my experience. In making it I am not thinking of what some one else has said, but only of what I have seen. Suppose I make a negative statement. I say that the city of Nashville is not in the Yukon Valley in Alaska. You say at once, who said it was? The only interest it can possibly have is when somebody rises and says: I firmly believe it is in the Yukon Valley. Now controversy—and the controversial method has been largely the method of the past—has been of just that character. A man of one sect makes an assertion. Another man says: I deny it. And so the controversy goes on from age to age, and yet no positive advance is made in human knowledge. One man says: I believe that Jesus of Nazareth was the second person in the Trinity. Another man says: I believe that Jesus of Nazareth was not the second person in the Trinity. One man says: I believe that the Scriptures of the Old and New Testaments are absolutely infallible. Another man says: I do not believe that they are infallible. Now the man of science comes in and ignores the whole controversy. He is not interested in proving this or that negation. He says: Let us sit down and see what we actually know about Jesus of Nazareth. What are the facts of his career? What are the records that give us these facts? What have been the influences that have actually come from his life? Let us begin and study carefully the way in which the Bible was made, as the man of science studies the making of the earth. Then let us register these results, and little by little we will build up some thought of our own. We have not a war cry, a challenge to another, but people sitting down to study the facts, even the few facts which may be at their disposal, and then trying to get at the results. Do you not see at once we are put upon the affirmative and positive rather than the negative and destructive.

Another inspiration which comes from the scientific spirit and method of our day it seems to me is this,—that it gives us for the first time a freedom to use all the materials and incentives of religion that have come down to us from the past. Religion is in its very essence conservative. It loves the sacred and beautiful things of past ages. It loves to feel its connection with all that is holy there, and yet by a strange irony of fate in its very effort to conserve that which is most holy, beautiful in the past it has been employed to destroy or ignore many of these beautiful things. The only way by which it has thought to conserve the good of the past is to put this into some sacred enclosure, to say that all things within this are perfect, that they are infallible, that they must no longer be criticised. Only those

things which can thus be set apart from the great teeming life of the world are the sacred things. After all, what are these sacred things? They are but the relics of a holy past. Then some critic comes along and says, I am not sure that your book is infallible. I am not sure that this or that thing was absolutely perfect, and the timid piety feels that its very best possessions are threatened. Now, the scientific study of modern history sets us free from this superstition. It says that the sacred things of the past were not so fragile in character that they could be destroyed by a mere touch. It says that the universe itself is pledged by its eternal laws to preserve what is most excellent, and not only to preserve them but to make them grow. And it says more than that. It says to all of us: There is a larger past and a holier past than you have dreamed; teachers more numerous, faith more widely diffused than you had supposed. And so the man having this scientific, truth-loving spirit, no longer goes to the past with a thesis to defend, that this or that is altogether perfect, that this or that is infallible, an exclusive way to God, but he goes saying,—I am a lover of the spiritual life. My heart longs for the touch of higher morality, for nobler piety. I want to find what are the best things that have been done and said. He comes seeking those things, and he finds that, not only in one narrow line of tradition but everywhere, men have been living holy lives.

And that brings us to that which I think is a peculiar inspiration to us assembled here in the Liberal Congress of Religion, the inspiration which in reality draws us here. Professor Dolbear has said that science is not merely a classification of different things. It involves a *true* classification. We see the difference between the science of to-day and that of a century ago, the different ways in which facts have been classified. The first great classification was by outward appearance, by some incidental and obvious resemblance. The man of science sees this is not sufficient. He must go back of that. He must see not merely their incidental resemblances, but their real and vital resemblances.

And that is just what we are coming to in religion. A great many persons imagine that when persons of different sects fraternize it is because they have somehow muddled their minds, so that they cannot see real points of difference between them. Cardinal Newman spoke of Americans, particularly of those liberal in philosophy and religion, as like people who had been sipping from two different kinds of wine so long that they could not tell the difference between them. Now, when we come to a new sense of affiliation and fellowship in religion, it is not because we do not see the difference between one man's thought and another man's thought, or that we prefer some other man's thought to our own. When I accepted the invitation of Mr. Jones to come to this Congress it was not because I thought that Mr. Jones's ideas are just as good as mine. They are not half so good—for me; and my ideas are not half as good as his are—for him. We are each of us pledged by intellectual and moral sincerity to stand in the proper season and time for those things which we ourselves see and care for and are ready o maintain.

What we need is not to muddle our minds, not to do away with the sense of real discriminations, but to find more accurate and true discriminations. I am a member of the Unitarian denomination. I am because I find in certain directions true fellowship and helpfulness. It does not mean that for other purposes I may not seek other and different fellowships. When we come to discriminate we will find many kinds of association. When we come to use larger and more conclusive terms, it is because we see the larger and truer resemblances. If I were a sparrow, addressing a convention of sparrows, I would note with pride that all the members of this convention are endowed with wings, and I would say: It is a beautiful and noble thing that we, among all God's creatures, are winged creatures. And there would be great applause, as I would draw the attention of our confederates to our own virtues. And then if I happened to look up and saw an eagle in the upper sky I might broaden my sympathies as I broaden my vision and say: Yes, the sparrows are endowed with wings, and that eagle is about as good as a sparrow; he is perhaps another kind of sparrow, for he, too, certainly flies. After a wider experience I would, however, seek a general term that would include all winged creatures.

We find some virtue, some goodness in those who are next us in our household of faith, and it is well for us that we admire these virtues and that we strengthen one another in these things, but as we go out and find others endowed by the good God with the same desires, the same aspirations, the same powers, we continue to enlarge our language as we enlarge our thought. I might speak of goodness to my Unitarians friends as synonymous with the watchword of the sect. But when I see goodness in the Methodist and the Baptist, I cease to call goodness Unitarian, I call it Christian. Then I see goodness in the Jew; I see goodness in the Buddhist, in men of every realm. Then I begin to speak just of goodness, righteousness, truth. Now I think that the scientific spirit brings us to the appreciation both of the special and the universal. We speak of our good friends; we love our own home; we are pledged to our own companions; we are ready to do the duty that is next to us; we see that the goodness and truth are not confined to any sect, but that they are wide as humanity itself. And so there comes both the concrete love and effort, and the universal sympathy and desire.

Now I would like to say something about that which was touched upon by the chairman of the meeting in his address yesterday. I think that another inspiration which is coming to us from modern science, particularly to those who have called themselves liberal, is the inspiration which comes from the necessity of facing certain hard, bitter, difficult facts. Religion, when it was released from the old dogmatism, seemed almost to evaporate into an easy optimism. We saw God to be everywhere, and His law over all. Then there has been a tendency I think, and one that has destroyed the vitality and power of much of our liberal effort, to ignore those things which contradict our highest aspirations and desires; simply to satisfy ourselves with great and beautiful words, and, because we desire good things to be, to say that they are already here. The great corrective of that has been the scientific spirit bringing us back again to the fact that however we may desire the victory it must be a victory which must come at last through actually

overcoming the enemies and the obstacles which are about us. I believe that there is coming a more strenuous religion and a more strenuous morality because we are coming to see these hard and difficult facts; we are coming to recognize that we cannot ignore them.

This new recognition of the work to be done, of the difficulties to be overcome, which is to take us out forever from the mood of an *easy* optimism into the mood of a *difficult* optimism. The good time is to come, but it is to be created, and we are to be the creators, and the man of religion must learn to take chances, not simply to side with that which, for the moment, seems a triumphant cause, not greatly to care whether it is triumphant for the moment or not, but he must insist that it is the right and the true cause. We are coming to see that our study must turn within, that we must learn what the human will can do. Ours is the choice of the leaden casket.

> Who chooseth me must give and hazard all he hath.

The better day must come when we are willing to take the hazard. Rudyard Kipling has sung in the praise of the "God of things as they are." I do not know about that. I wonder if we all know how bad things are. If I believed that God had finished, that doing the will of God was simply abiding by what I saw to be actually strongest in society, I would not worship. That is the old worship, the worship that our ancestors passed by when they broke in pieces the altars of Thor and Odin, and said: "We do not conform to things that are. We worship the God of the things that ought to be. God helping us, these things will be through our endeavor." Said Matthew Arnold, speaking of that naturalism which looked down and not up, "Man hath all that Nature hath, and more, and in that more lies all our hope of good." I believe that that is the relation after all that must be between science and religion. It is the mission of science to declare the things as they are, to tell us what now is. Religion exists because we think there is something more than what has already been accomplished, and that the Power that made us—God's power—is working for that something more. When we are trying, not merely to make apologies for an existing order, but to bring in a better order, we are, to use the words of Jesus, "willing the will of God."

In conclusion let me say that while modern science brings us these helps, tells us more clearly where the real differences lie, rebukes us when we begin to think of ourselves more highly than we ought to think; it yet gives us the greatest incentives to a noble hope. A generation ago science was satisfied to merely formulate the obvious rules of existence. Now, as you have heard, science itself stands awed before the something higher. Science itself opens the door not merely into her temple of the things known and seen, but opens the door that looks out through it into the infinite and the eternal, and brings to us this thought which cheers us when all the present may seem most hopeless, that things as they are are not final. Things as they are, are fluid. Things as they are, are progressive, moved by the eternal power to some greater goal than our imagination can conceive. And in this idea of a progressive evolution we find that which is the most inspiring thought to religious men.

Let me read just a few words which show how men of religion have longed to see the day which has come to us. Looking over some sermons of James McChord, a greatuncle of mine, preached in the town of Lexington, Ky., published in 1819, I came across these words which seemed to me significant as coming from a Presbyterian minister in Kentucky in the early days of this century: These are his words:

> Progressive evolution is the universal plan. And if everything we meet in the world about us, if matter and mind, if every individual and all congregated masses begin their course as germs and unfold in slow progression, who can define the aspect of this young universe now shooting as a germ in the midst of God's immensity, after it shall have been long fostered by his care and become so matured as to express the full conception of its august controller. The faculties of all intelligent creation, all that we call mind, and all that we call heart, are fitted for an interminable series of evolutions; each new combination, each succeeding aspect must be only the platform of some succeeding plan. Thus shall the building use eternity's own building, like Babel's tower, story upon story, story upon story. It is not mainly the mould of this mighty frame of things that establishes its importance, it is the fact that all creation is an incipient state, and will still be unfolding, repeatedly unfolding, eternally unfolding,—new beauties and resources of which no creature had a thought; and presenting itself under successive and amazing combinations of which no creature in the universe had imagined it susceptible.

That was the vision which came to a country minister in Kentucky. That, to us, is not merely a vision. That progressive evolution is the universal plan; is now the teaching of severest science.

Discussion.

Prof. Nathaniel Schmidt.—I am quite sure that the courtesy and graciousness of the chair will allow me to point out very lovingly, very fraternally, and very reverently a new heresy perpetrated by the altogether admirable intellect which presides over this meeting. [Referring to the remarks of Mr. Sheldon.] One of the first words which we heard this morning was that very few men think. I do not believe it. I believe to-day as I believed yesterday that the average man does a vast amount of thinking, much more than the prophets give him credit for. I believe we should not have such men as those to whom we have had the pleasure of listening to-day but for the mothers and fathers and the great grandmothers and grandfathers, of whom the world knew nothing, but who did a great deal of thinking for themselves. You can never tell from what Nazareth the great and leading thought will come.

Now as to the papers. First a word in regard to Mr. Powell's paper. I know that there are many people in our evangelical churches who believe with utmost sincerity that there is an everlasting life beyond, and that there is everlasting punishment. I know that there are many in the liberal churches, possibly the majority, who believe that there is for each individual, each living being, an everlasting existence and I know that this is emphasized sometimes in a way that seems to me little short of blasphemous. I know that men say "this would be a fearfully mismanaged universe if so great an intellect as mine should not go on forever;" that "this would be a great error on the part of the Almighty if every little bee, every little flower, or every little human soul did not live forever." I do not know, brethren. I hope with you. But I am satisfied too with the God of things that are, who is the same God with the God of things that ought to be. I am satisfied if, after a life long or short, I

shall lie down having given what little mite I could to the great work of God in this universe and with the last breath, if there is nothing beyond of life, I shall say as those so profoundly devout in ancient history, said "Blessed be the Lord God!" I shall not consider my life as lost, and yet I hope, but a hope that I scarcely dare to more than whisper.

There is another thought I would like to touch upon in that most admirable paper of Professor Dolbear. I marvel at the compactness, I marvel at the wonderful selection for the present purposes. I am quite sure that no word of mine is necessary to enhance the value of what we have listened to, but there is one thought that occurred to me while I was listening. I have a brother in this great family of humanity who is a materialist. He does not believe, at least he says he does not believe, that there is a God, and he is sincere; away down to the bottom of his soul he is sincere. He says to me, "My brother, you bid me worship before two infinities. You tell me that there is a universe that is boundless in space, and infinite in time and in force, and then beyond this infinite, you tell me to worship still another infinite. How am I to bow down to two infinites?" That is the question in his mind. My answer is this: My brother, you are not asked by me to bow down to two infinites. There is but one infinite being, and "in Him we live and move and have our being," and of this infinite being you see, or seem to see, only the infinite spaces, only the illimitable time, only the exhaustless energy, but not that which I seem to see in the same—boundless righteousness and boundless goodness. I have great sympathy with the ancient astrologers. They are very much abused, even by our liberals to-day. We are fond of telling ourselves that we have advanced from the past, and it was all darkness in the past.

Suddenly a light has come, and we are enabled to look down with appreciation (I had almost said look up with appreciation) to the marvelous efforts of the men who went before us. There is something wonderful in contemplating this long stretch of men, scientists I would call them, who sat down below the heavens and studied every movement of the sky and noticed how this little event on earth was correlated somehow with some phenomena in the sky or in the air, and then noted down and formulated the traditions in which they honestly believed, and by which they interpreted human life. I think we shall learn how to read those lives of the past, those truly scientific minds of the past in a more appreciative way than we now do. For that matter, our own science is young.

While I admire, as all of you did, that beautiful address of Brother Crothers, I feel a great deal of sympathy with those who say, "Why are you everlastingly pushing us off into some future in order to see the righteousness of God?" If God is not righteous in the life that now is, what guaranty have we that He will be righteous beyond? If God is not in the working out of human life that we can see with our eyes what guaranty have we that He will be in the future? I believe, as he does, that we ought to look for greater things to come, and that we ought to follow the highest ideals, whether realized or not, but I believe that we should seek to find him who is not a God afar, but who is a God near.

Mr. Jones.—You all tried to count up for yourselves, as well as with Mr. Crothers, the inspirations of science. Let me count an inspiration or two that have come to me through science, or perhaps I had better say through the men we call scientists. First, I have been tutored at the feet of science to be patient. I have had much sympathy with Horace Mann, who said: "The difference between the Almighty and myself is this,—I am in a hurry and he never is." I read the painful gropings of the scientists through the generations and am taught how to wait while working. I love to strengthen my own spirit with the story of Kepler, who worked out those profound and extensive mathematical "tables," which are still the tools of the astronomers, seventy different times before he could make them fit the facts which he knew. Four years he spent in trying to account for a variation of eight minutes in an angle, and he said: "On this eight minutes of variation will I found the true theory of the heavens." And was it he, or was it Copernicus, who said: "I can wait another century for a reader, inasmuch as the Almighty has waited six thousand years for an interpreter."

However it has been, wherever we have come from, and whatever we are, there has come, from time to time, in the development of the universe, what seems to our imperfect vision mighty crises. One was when the potencies of life passed out, out of unconsciousness into consciousness. After this first high bridge of life was passed into self-consciousness there come another great triumph, when again a seeming chasm was spanned, and by the slow processes of evolution. Herbert Spencer has shown that somehow man, conscious man, passed over "out of egotism into altruism," to borrow his terms,—out of a concern for self into a care for others. That is the high bridge of ethics—the high bridge which is the cap-stone of my faith.

If that fails, all fails. What once was egotistic, self-centered, by its own growth has passed into an altruistic, disinterested love and enthusiasm.

I am assured that whatever or however it may have been in the past and however it may be in the future, there is now a great quantity of sentient life in the world, there is now a mighty investment of aspiring hungering, striving soul, embodied in what we call men and women, and this investment means something very profound and real. These great problems that perplex us, the great difficulties that ensnare us are related to those difficulties that perplexed and ensnared these great scientists that have given us of their lives. In 1599 Giordano Bruno, because he clumsily and vaguely tried to state the principles and facts which Prof. Dolbear has given us to-day so clearly and so beautifully, was burned in Ragmarket Square in Rome. Last March I stood in that same Ragmarket Square at the foot of the bronze statue of Giordano Bruno, erected by the young men of the universities of Italy, assisted by the civic power, and in the inscription was the legend "In the year 1599 Giordano Bruno consecrated this ground by his burning." That fire was not destructive but constructive. There was something creative in those flames. So now and always the baffled and the baffling forces of life both make for faith and vision. They give us trust and they make us trusty.

The Sunday School.

The Religions of the World.

SATURDAY EVENING TALKS BY THE PASTOR OF ALL SOULS CHURCH, CHICAGO, REPORTED BY E. H. W.

V. The Power of Religion Over Primitive Peoples.

We will close the series of five lessons on primitive religions by an attempt to measure so far as we may the influence of religion upon the peoples with whom we have been dealing. Are the results of religion in its early manifestations such as to add to our respect for it, to compel us to believe that even the simplest tribes had the root of the matter?

Doctor Brinton, whose lead we are still following, makes seven counts in answer to our question.

1. The primitive social bond. It was largely through his religious sense that primitive man was brought into tribal relations. We need go no farther than the Field Museum in Jackson Park, where are now the much-whittled totem poles brought to the World's Fair from our far Northwest, to see the uniting power of a religious symbol. The constitution of the totemic bond was essentially religious. The supposed ancestor of the totem was made known through revelation, and the so-called blood-relationship of the clan was often purely mythical. Among tribes unacquainted with the totem, sacred societies frequently bound the clans together by a supernatural tie. The Shamans and the Medicine men would use all their influence to hold clans or tribes together. Generally speaking, the priesthood has been a powerful influence toward strengthening tribal relations.

2. The family bond. The religious sense had immense power in laying the foundations of the home. We have already dwelt at some length upon the religious character of primitive marriage. Religion has had much to do in emphasizing the sanctity of motherhood. According to Brinton, the status of a tribe is pretty well measured by the status of woman.

3. The growth of law. The first law-givers were priests. The first laws were given in the name and interest of religion. The Koran and the Pentateuch alike appeal to divine authority for their commands and prohibitions. The trial by ordeal or "Judgment of God" was practiced by many uncivilized peoples. It was believed that the gods would know whether a man was innocent or guilty, and if he could stand the test he was in the right. The ordeal has disappeared from our courts, but its lineal descendant, the oath, still survives.

4. The development of ethics. The gods of primitive, as well as of more advanced races, were not very far above their worshipers in morals, and a religion based upon so poor a foundation could not carry its devotees very far in morality, more especially as the earliest religious laws were mainly ceremonial rather than ethical. But it was a step in the right direction when conduct began to be governed at all. The ethical teachings of the early religions began with the command to be gentle and just to your own folks and murderous toward all the others. This is the beginning of wisdom. The law is perfectly right. But let us extend the boundaries of "our folks" and narrow the limits of the others until there is no room for anything but kindness inside of obedience to the primitive command.

5. The advance in knowledge. The effect of religion has been to increase immensely our knowledge of things, notwithstanding the undeniable conflict of science and religion on many lines. The first astronomers were priests. The earliest observations of the heavens were made for the purpose of fixing the dates of feasts and other religious observances. We are too likely to forget the religious inspiration of Columbus. The Roman Catholic Church was for five or six hundred years a great geographical society. To-day she has lost her geographical interest but the greatest linguistic institution in the world is the College of Propaganda in Rome, where missionaries in training are taught the languages of the world.

6. The fostering of the arts. The contribution of religion to art has been even greater than its contribution to science. When our savage forefathers in the caves of Britain began to scratch rude images upon ivory, that crude beginning of art was most certainly related to the religious instincts. The first buildings were temples. The ancestor of the Gothic cathedral was the cairn or cromlech. Passing to the more subtle arts, music began with the priests' incantation, and the first dance was a religious rite. Beethoven's "Twelfth Mass" was the upper end of what began with the tom-tom. All early writing was sacred. The word hieroglyphic means sacred writing. Architecture, art, music, letters, all had their origin in the religious sentiment.

7. The independent life of the individual. Through religion the individual has increased his personality. It is the quality of the priest to go away by himself and commune with divinity, not with humanity. This means the magnifying of the man.

We have been studying religion in the most objective way possible. Whether we personally care for religion or not, if we recognize the truth of history we must acknowledge the power which organized the gens, placed individuals in families, laid the foundations of knowledge, inspired the progress of the arts, and freed the individual. Religion has been a liberating power in freeing from the bondage of lower ideals. For freedom is not simply or at all the power to escape. The locomotive does not gain its freedom by running off the track and landing in the ditch. The planets are free when they swing in their orbits. We are free when we are on the track the Almighty has laid for us. Freedom is perfectly compatible with obedience to law.

We are trying to use the word religion in a broad enough sense to cover all its manifestations from primitive man up to Socrates or Jesus. We do not know the distinction of true and false religion. There are no heathen. All religions belong to the same class of experience. The main problem of culture is to keep the open mind.

With our next lesson we shall begin a study of the religious history of the Assyrians.

The Listeners.

"I hear the reapers praising God for all
That earth hath borne."
"Up in the North the strong snow gathereth;
I deem no live thing will be left by morn."
"The sleeping grasses laugh, seeing in death
A thing to scorn!"

—*Francis Sherman.*

The Study Table.

The Christian.*

About once a year there springs from the press, as Minerva sprung from the brain of Jove, a remarkable book. That book for 1897 is Hall Caine's new novel. When Bayard Taylor asked: "Who is to become the new novelist after Dickens and Thackeray?" Hall Caine had not begun to write. Among the crowd of novelists that have sprung into notice within the last three or four years, Caine probably stands at the head. His Manxman gave him immediate notice, popularity, and solid reputation on both continents. What he has written since has not been quite equal to his first production; but this cannot be said of "The Christian." It is impossible to thoroughly review this book. It needs really a small volume to do it justice. Nor do we care to simply echo the press by saying "a truly wonderful achievement," "a great story," "a remarkable book," "a permanent addition to English literature," "Hall Caine's most ambitious novel," "a noble story"; all of which has been said by the daily press. Instead I think it will be more grateful to the readers of NEW UNITY if I give a passage describing the faith of Mr. Caine in the church of humanity, which must be based on that freedom of religious life and thought which Thomas Jefferson and Benjamin Franklin laid in America; and which we have been so slow to thoroughly build upon. The prime minister of England is represented as holding a cabinet council. "It was observed by his colleagues that he looked depressed and preoccupied. When the business of the day was done he rose to his feet and said: 'My lords and gentlemen, I have long had it in mind to say something of importance, and I feel the impulse to say it now. We have been doing our best with legislation affecting the church, to give due reality and true life to its relation with the state. But the longer I live the more I feel that that relation is in itself a false one, injurious and even dangerous to both alike. Never in history, so far as I know, and certainly never within my own experience, has it been possible to maintain the union of church and state without frequent adultery and corruption. The effect to do so has resulted in manifest impostures in sacred things, in ceremonies without spiritual significance, and in gross travesties of the solemn worship of God. Speaking of our own church, I will not disguise my belief that but for the good and true men who are always to be found within its pale, it could not survive the frequent disregard of principles which lie deep in the theory of Christianity. Its epicureanism, its regard for the interests of the purse, its tendency to rank the administrator above the apostle, are weeds that spring up out of the soil of its marriage with the state. And when I think of the anomalies and inequalities of its internal government, of its countless poor clergy, and of its lords and princes, above all when I remember its apostolic pretensions, and the certainty that he who attempts to live within the church the real life of the apostles will incur the risk of martyrdom which it has always pronounced against innovators, I can not but believe that the consciences of many churchmen would be glad to be relieved of a burden of state-temptation which they feel to be hurtful and intolerable—to render unto Cæsar the things which are Cæsar's, and unto God the things that are God's. Be that as it may, I have now to tell you that, feeling this question to be paramount, yet despairing of dealing with it in the few years that old age has left to me, I have concluded to resign my office. It is for some younger statesman to fight this battle between the spiritual and the temporal in the interests of true religion and true civilization. God grant he may be a Christian man, and God speed and bless him!" E. P. P.

*THE CHRISTIAN. By Hall Caine. By D. Appleton & Co.

Dwellers in Tents.*

An unpretentious little volume of twelve sermons of the life-giving, courage-bringing sort. The table of contents is thought-provoking. "Dwellers in Tents," "An Encounter with God," "The Reserves of Life," "Taking Time to Live," all are titles indicative of the kind of problems with which the preacher-author deals in a direct and trenchant style, such as is perhaps more often achieved by men of science than by men of the pulpit. The book is a plea for "character based upon things as they are," and for the religion which the author defines as "a recognition of the God of things as they are"—that religion which cannot exist apart from and unrelated to living, but which, in its wholeness, must include life in all its relations. We may characterize the volume in the words of the author, if we may wrest them to a different application from his own—"not in the interest of pietism, but in the interest of full-orbed character and of fruitful and abundant life."

E. H. W.

*"DWELLERS IN TENTS AND OTHER SERMONS," by Frederic E. Dewhurst, pastor of Plymouth Church, Indianapolis.

Bright Threads.†

Another little book to help us live out our every day nobly. Without arrangement as to each day's reading, it is yet a book for daily association in brief moments when the spirit seeks to lift itself out of the stress of the hour. The prose pages are full of thought and feeling, always with a purpose and an application expressed in clear, simple language. Interspersed with these are poems, religious in character, and generally having the touch of the parable. "The Art of Overlooking," "Large Investments," "Handfuls of Purpose," "On the Heights" are among the best.

As civilization advances the complications of every-day life increase, and the difficulties of conducting ourselves honorably multiply. So each year it is comforting to note the growing number of these little volumes, light to handle, clear to read, written from the heart to the heart, and quick to respond to the first appeal of the eye for a thought to feed the inner strength. E. T. L.

†BRIGHT THREADS. By Julia H. Johnson. 157 pp., 18 mo., cloth, 75 cents.

Opening the *American Naturalist* for October we find another picture of Professor Cope, taken at the Buffalo meeting of the American Association for the Advancement of Science for 1896. The picture is accompanied by a thoroughly appreciative article by Theodore Gill, entitled "A Chapter in the History of Science." It is astonishing when we consider what a large field Professor Cope covered. Mr. Gill closes his article with a sentence, we believe, not overdrawn, "It is scarcely premature to prophesy that Cope's reputation will grow; and that in the future history of science his place will be at least as large as that of any of his predecessors."

The Home.

Our daily life should be sanctified by doing common things in a religious way.

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SUN.— Religion gives one at least a chance to stop and let God speak to him.

MON.— Let us hold fast to the naturalness, simplicity, and wholesomeness of the religious life.

TUES.— Out of man's old mistakes comes new success.

WED.— Hard thinking opens naturally into strong doing.

THURS.—Care is the weed that chokes plain people, and money is the weed that chokes rich people.

FRI.— What a hurry we are in for our results. Nothing in nature is in a hurry. First the blade, then the ear, then the full corn.

SAT.— Religious education is simply the opening of the door to the heart.

—*F. G. Peabody.*

The Castles of Drowsy Town.

Away in the Castles of Drowsy Town
The lights are twinkling high,
The fays are pulling the curtains down,
And the winds are wandering by.

The Giant Night in his robe of dusk
Is coming over the hills,
Bringing an odor of rose and musk,
And a ripple of distant rills.

This black man is as high as the sky,
And his eyes shoot starry gleams,
And his pockets are ready to burst, well-nigh,
With bundles of children's dreams.

He moves with a soft, mysterious tread.
Thro' the scented dusk and damp,
And he carries the moon upon his head,
As a miner carries a lamp.

And straight for my little ones cometh he
When twilight is dropping down,
And bears them swiftly away from me
To the borders of Drowsy Town.

Oh! the gates are open on ev'ry side,
And the children are trooping in,
With dainty cap-strings cunningly tied
Right under each dimpled chin.

And the fairies gently tuck them away
In hammocks of lilies and down,
And there they sleepily swing and sway,
In mystical Drowsy Town.

Then the Giant Night, in his robe of gray,
Departs for a scene of mirth,
Where brown little Chinese children play,
On the other side of the earth.

So, farewell to the castles of Drowsy Town,
And farewell to each winsome fay:
By heath and hill, by dale and by down,
The children are hasting away.

Unfortunate Interruption.

Willie was asleep and Dan was lonely. Willie is the minister's son, Dan is his dog. It was Sunday morning and every one was at church but these two friends. It was warm and sunny, and they could hear the good preaching, for their house was next door to the church.

"Dan," said Willie, "it is better here than in church, for you can hear every word, and do n't get prickles down your back, as you do when you have to sit up straight."

In some way, while Willie was listening he fell asleep. Dan kissed him on the nose, but when Willie went to sleep he went to sleep to stay, and did not mind trifles. So Dan sat down with the funniest look of care on his wise, black face, and with one ear ready for outside noises.

Now the minister had for his subject, "*Daniel.*" This was the name he always gave Dan when he was teaching him to sit up and beg, and other tricks. While the dog sat thinking, the name "*Daniel*" fell on his ready ear. Dan at once ran into the church through the vestry door. He stood on his hind legs, with his forepaws drooping, close beside the minister, who did not see him, but the congregation did. When the minister shouted "*Daniel*" again, the sharp barks said, "Yes, sir," as plainly as Dan could answer.

The minister started back, looked around, and saw the funny little picture; then he wondered what he should do next, but just then through the vestry came Willie. His face was rosy from sleep, and he looked a little frightened. He walked straight toward his father, and took Dan in his arms, and said:

"Please 'scuse Dan, papa. I went asleep and he runned away."

Then he walked out with Dan looking back on the smiling congregation. The preacher ended his sermon on Daniel as best he could; but then he made a resolve, if he ever preached again on the prophet Daniel, he would remember to tie up his dog.—*Our Little Ones.*

Home Duties.

The parents' duties and responsibilities are inseparable, and they should be considerate of each other and of their children; their efforts should be united in so educating their children, that when old enough they will raise a strong arm against the evils of their country. They should throw up bulwarks of safety around their little ones; take a strong stand against intemperance; induce the young lives in their keeping to a full fruition of sober manhood and pure womanhood. When intemperance tears down the home it tears down one of the component parts of the nation. What our country needs is temperance fathers and mothers that will educate the young with a feeling of horror for the drink habit, for the drink dealer, and for vice of all kinds. Just as fast as home-life improves, just so fast will the world grow better. Our children need more home-life; that is, they need more home-training, home-amusement, and home-culture. These are necessary requisites, and if parents would establish them crime among our young would abate. Unlike the homeopathic pill are the parents, for if they do no good they are doing great harm. Keep a watch upon the home, and see if the children are surrounded with conditions to produce their downfall.

Is the son out at night, no one knows where? Is the daughter entertaining in the parlor a young man of doubtful character? "Things small in themselves have often a far-reaching influence," and an unfortunate acquaintance has been the downfall of many a promising young life. In reading the sickening affairs in the newspapers many parents shudder, but exclaim, "My child would never, never become like that." But it is a foolish thought if we close our eyes to the questions that involve the safe-keeping of our children. JESSIE WHITSITT.

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The Liberal Field.

"The World is my Country; To do good is my Religion."

CHICAGO.—That was a happy and profitable night at the Book Sociable at All Souls Church last week, when through the courtesy of Mr. Thurber, an art dealer in the city, and Superintendent Green of the Congressional Library at Washington, some one hundred pictures of the Boston Public Library and the Congressional Library were displayed on the walls. The interior decorations of these buildings, which undoubtedly represent the high-water mark in America as yet, were mostly represented by the beautiful Copley Prints of the larger size. The pictures were arranged so as to facilitate study. They were briefly expounded and explained, and at the close Mr. Andrews, Librarian of the John Crerar Library, gave a most interesting talk on the scope and methods of that library in particular and a glimpse of the details involved in the management of a great library. It cannot be too widely known that the Crerar Library in accepting science as its special domain accepts it in no narrow, technical, physical sense, but science as "organized knowledge," including the departments of pedagogy, sociology, psychology, political economy, etc. If one wants to study either kindergarten or the labor movement, he will find abundant opportunity in the John Crerar Library which now numbers twenty-nine thousand volumes and is increasing at the rate of about a thousand volumes per month. Let other churches go and do likewise. . . . The Liberal Sunday-School Union held another successful meeting at the "Church of our Father," last week, which will be duly reported by another hand. . . . Five hundred people were present at the afternoon meeting at the People's Institute on the West Side last Sunday to listen to Mr. Jones' sermon on "A Sunday in Rome." . . . The corner stone of the new Third Unitarian Church is being laid as these sheets pass through the press.

EVANSTON, ILL.—Another argument in favor of Miss Willard's spelling "Heavenston" appears in the fact that a public citizen Volney W. Foster, has placed five hundred boxes on the trees of that city, the police of which are to keep filled with seeds for the benefit of the birds. We hope that this experiment will be continued long enough to yield facts that will be interesting to the scientists as well as the philanthropist.

GREELEY, COL.—*The Weld County Republican*, the local paper, publishes in full the sermon of Mr. Southworth, Pastor of Unity Church, which sets forth the faith of the church. Mr. Southworth is working on living themes. He announces a series of sermons to women with side talks to men, among which are the topics: "The Ideal of Womanhood"; "The Relation of the Manly Man to the Womanly Woman,"; "In Search of a Mother," etc.

HELENA, MONT.—The program of the sixth anniversary banquet of the First Unitarian Society is before us, the toothsome *menu* on the one page and brilliant program on the other, which contains seven reports of activities and as many toasts. Hon. Hiram Knowles spoke to "Early Unitarianism"; Miss Evelyn Miller on "Original Sin in Childhood"; Judge Cullen on "Criminals at the Bar"; Fred Sanden on "The Liberals in Politics." Carleton Brown is evidently doing good work out there.

TUSKEGEE.—The date of the coming of Hon. James Wilson, Secretary of Agriculture, to Tuskegee, Alabama, to open the new agricultural building at the Tuskegee Normal and Industrial Institute, has been postponed from Wednesday, November 17th, to Tuesday, November 30th, owing to quarantine regulations. The postponement was made at the urgent request of many prominent people, who could not attend till after frost. Besides Secretary Wilson, Gov. Joseph F. Johnson, Ex-Gov. W. J. Northern, Dr. J. L. M. Curry, and many other prominent people have promised to be present on the 30th.

Books Received.

THE YOUNG AMERICAN, A CIVIC READER.—By Harry Pratt Jordan, Head Professor of Political Science in the University of Chicago. Maynard, Merril & Co., N. Y.

PARABLES FOR SCHOOL AND HOME.—By Wendell P. Garrison. Wood cuts by Gustav Kruell. Longmans, Green & Co.

THE FOUNDERS OF GEOLOGY.—By Sir Archibald Geike, F. R. S. MacMillan & Co.; $2.00

Henry George.

Say not, he rests; say not that generous heart
That bore, of choice, the weight of human woe,
Say not those willing feet so swift to go
On errands brave, to plead the toilers' part;
Say not that fervid brain whose matchless art
Of tongue or pen could cause our souls to glow
With visions of the time when none should know
Th' oppressor's power of penury's bitter smart;

Say not these matchless powers are laid to rest;
Say rather, though beside the sounding sea,
Facing the East, the green and flowery sod
On his worn brain and heart lies gently prest
Ever, throughout Heaven's white Eternity
He stands, Man's loving Advocate with God.

—HELEN E. STARRETT.

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Another letter from Dr. A. C. Messenger, physician of the Old Soldiers' and Sailors' Home, of Xenia, O., says: "The first case sent to me was thoroughly tried and has been perfectly satisfactory. I distributed packages among the several employes, and have heard words of commendation from all who have used the product. The Steward will order an additional amount of Postum."

It may be stated that Postum Cereal Food Coffee can be prepared in a weak, insipid style, poorly boiled and poorly served and this criticism is also true of coffee which, to the writer's mind, is a villainous compound unless it is properly served, but if Postum Cereal Food Coffee be boiled full fifteen minutes thoroughly, and enough contained in the pot to make it black and rich, then treated with pure cream and sugar, it is a wonderfully delicious beverage.

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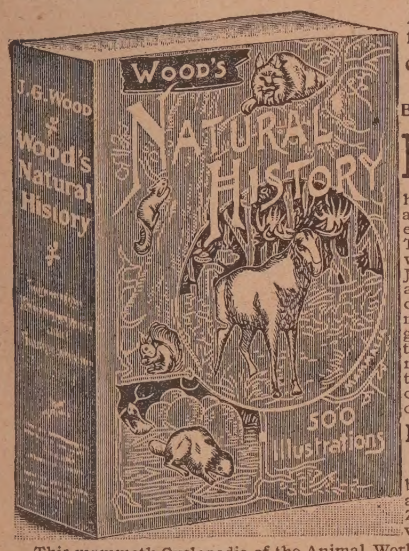

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Mr. Powell has a third book in press at the Putnam's, New York, to be out in September or October. It is a history of the six different attempts at Nullification or Secession in the United States during the XIX century. Its object is to help create a national, in place of a sectional, spirit. We shall have it for sale as soon as out of press.

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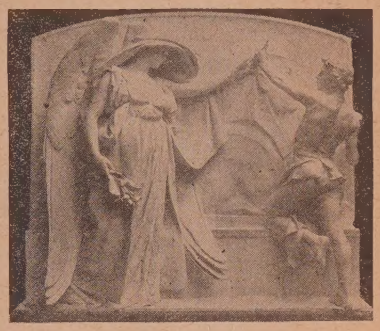

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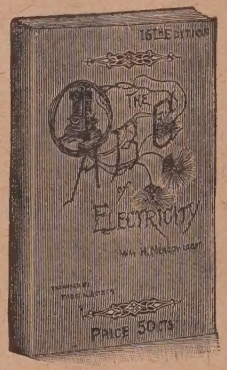

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